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ABSTRACT

This booklet, a discovery/work text, asks learners to take a careful look at the ways they participate in communication situations, at the form their participation in communication takes, and at the personal and societal consequences of communication. Laboratory activities focus on techniques of communication and on strategies for dealing with communication situations. Exercises and commentary are specifically addressed to the following questions concerning intrapersonal communication: How does each person's use of his or her senses affect communication? How do we communicate within ourselves in response to sensory stimuli? How do we communicate within ourselves about our perceptions? How has past experience affected the ways we talk to ourselves about perceptions? How is communication within ourselves affected by the sense of who we are? (KS)

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Freedom to be . . . in communication

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Part 1 Intrapersonal communication

by SHARON MURPHY
Milwaukee, Wis.

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CS 203 521

Publications Program

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FREEDOM TO BE . . . IN COMMUNICATION

by Sharon Murphy

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A major aim of *Freedom to Be* is to take a communication approach to helping learners define their own self-understanding in the context of human communication. A second major aim, a corollary of the first, is to develop heurism or a problem-solving, alternative-finding attitude toward human communication behavior. A third, related aim is to promote habits of predicting consequences of communication behavior, of using the predictions to influence consequences, and of dealing with these consequences and predictions.

This booklet series, a discovery-work-text, asks learners to take a careful look at how they participate in day-to-day communication situations, at what form their participation-in-communication takes; and at the personal and societal consequences of this participation-in-communication. Lab activities focus on techniques of communication (language, customs, media usage) and on strategies for dealing with communication situations. 'Strategies' here include methods of evaluating and naming situations as well as skills employed in communicationally dealing with situations. Basic to the booklets is the naming and working through communication situations drawn as closely as possible from everyday life experiences of young people.

Strategies used in the booklets exemplify approaches to learning and communication taken by scholars cited throughout this manual. Excerpts from works of some of the more significant of these scholars appear in the collection of readings at the back of the manual. As mentioned earlier, the book is heuristically based and is intended to provoke application of self-discovery tendencies in dealing with study of human communication as well as other studies. To the extent that this application takes place, there will be many discovery programs, each modified by the individual teacher's insights, special needs, and peculiar relationship with a group of learners.

Several exercises recur at various stages in the booklets with variations applied each time. This strategy can demonstrate to learners how a single activity or experience can teach several things, can help in exploring several concepts. It can thus help counteract the tendency to lock in on an exercise which one has experienced or used to study a given concept and to see no further implications for insight or development of that exercise. Learners all too frequently suggest by their attitude toward content that 'We already thought about that. There's nothing more to learn.' Throughout *Freedom to Be*, students are asked to re-consider, to re-define. They are confronted with the transactional nature of human communication, in which persons change, and are changed by, what they take into account, and how, and to what purpose.

HOW THESE BOOKLETS WORK

Specifically, program strategies can be grouped as follows:

Probe focuses the learning in each unit. It is a question designed not so much to be specifically answerable as to provoke thought, experimentation and discussion leading to Discover, the content center of each unit.

Discover is the on-going story line or narrative connecting each chapter, synthesizing much of what major communication scholars have discovered and written. It also sums up the learning experiences and major insights in each unit. For this reason, it appears very near the end of each unit, forming the framework of the book and crystallizing insights learners gain in the exercises and activities.

Experience offers anecdotes, poetry, visuals and assorted elements of everyday life and experiences which provide context and significance for each unit. Items in Experience are readily supplemented by clippings from local and campus media, current television or motion picture features, controversies and other problem situations in school and community. Experience can be added to as the unit goes on and students find pertinent items.

Lab involves students in structured experiments and experiences in which they confront or get into situations and try to find out what happens communicationally between and within and among people, and why it happens, and what it feels like, and how snags occur or might be avoided.

Inquire offers a series of questions about communication, some growing out of Lab exercises, some related to elements in Experience,

and all leading to the insights summarized in Discover.

Interface brings learners' everyday experiences into focus in the classroom. It asks learners to think of communication situations at home, school, work, recreation. And it asks them to evaluate their own individual responses to such communication situations. Frequently in Interface, sometime in other strategy elements in the book, learners have the options of sharing their insights or simply reflecting privately (perhaps through the Journal). Interface provides a context for exploring values, feelings, and experiences, as these relate to learners' communication skills. In keeping with the notion of ***Freedom to be . . . in Communication***, it lets learners reflect on why they do and feel and react as they do and pursue this reflection seriously, legitimately, without needing to apologize or explain why.

Simulation, appearing occasionally, offers a situation in which learners get involved in an event, assuming particular roles, making decisions and taking definite action. Simulation has the appearance of a game and provides opportunities for trying out alternatives and exploring fresh possibilities. It allows participants to deal with consequences of decisions they make and actions they take.

Investigate suggests areas of further study and investigation, growing out of insights gained in the individual unit. It poses specific tasks for researching communication questions within the range of student interest as well as need. Most Investigate tasks are described in such a way that they take very little modification to make them pertinent to changing communication atomosphere in individual learner groups, schools and communities.

Journal is each learner's personal summary of the unit's situations and exercises. A personal summary becomes thus the learner's synthesis of and recations about what he has learned and how, in the context of the unit's observations, discussions and activities. As a running commentary it might well provide a valuable supplement to the narrative offered in Discover. It might also be the most important aspect of the whole book.

At times, the sequencing of these strategies will differ, owing to the nature of the particular communicational aspect under consideration. The apparent irregularity is designed to keep an in-process flow and flavor to the entire booklet and to prevent a static or monotonous rhythm. Ideally, each exercise and discussion will build on preceding experiences and in some fashion set the stage for succeeding activities. At any point, learner groups might set the stage for succeeding activities. At any point, learner groups might pause, adapt or enlarge upon materials, and evaluate cumulative insights. Throughout this Teachers Manual, suggestions are made for the extended study of communication questions. Such extended study may prove necessary or useful for one group in one local at one particular crisis point, while another group somewhere else may need to more fully explore other aspects, in response to particular communication atmospheres.

Most importantly, the booklet aims at making study of communication a relational, on-going experience for students and teachers. It is designed with learners in mind – and attempts to put away as much as is possible the student-teacher dichotomy which far too many texts promote, strengthen, or at least allow.

TO THE STUDENT

Introduction to *Freedom to be . . . in Communication*

We frequently hear such phrases as 'What we have here is a failure to communicate' (from the movie *Cool Hand Luke*), or 'What we need in this school is better communication between students and faculty,' or 'We have a real communication breakdown in this family.'

What is usually meant in such instances is that, somehow, responses to communication activities are not what were anticipated. Somewhere, somehow, the images and experiences in one person's head are distorted by the person or persons with which communication was intended. So a vital life process is temporarily awry. People don't have it together in situations where they need one another. But what is this communication process upon which so many ventures depend? Communication! And we all know what communication is. Or do we?

These booklets explore human communication and ways people participate in communication. It examines a process that has consequences for every living individual as well as for the life and quality of society. *Freedom to be . . . in Communication* is a communication way of helping you to understand yourself and others. It works with problems in human behavior and attitudes. It tries to give you experience in predicting consequences of human behavior, in using the predictions to influence communication outcomes, and in dealing with these consequences and predictions.

PROBE

How does each person's use of his or her senses affect communication patterns?

EXPERIENCE

The Dangling Conversation
—Simon and Garfunkel

It's a still life watercolor

© 1966 Paul Simon
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'When they put me in the cell and banged the door shut, I couldn't see anything. It was quiet, absolutely quiet—like death. I thought I'd go mad those first few minutes, all alone, unable to talk to anybody or see anybody or let anybody know who I was or where I was. I think I would have embraced the guard if he had come back to the cell even if he had put shackles on my feet.'

—a student

Helen Keller was a blind deaf mute whose life from infancy had been without most of the tools and skills generally associated with communication. Her major message forms were temper tantrums and disruptive behavior. She was fed, clothed, and protected. Not until her teacher Anne Sullivan was able to help Helen make sense out of the words Anne spelled over and over into Helen's hand did the animal-like 10-year-old begin to get into communication with people.

LAB

Sensorium

As a cooperative activity design a one- or two-day sensorium experience. (The idea of a sensorium is derived from the medical term 'sensorium' meaning the entire sensory system.) The sensorium should be a room or area which includes a wide range of sense stimuli: smells, sounds, feelings, taste sensations of heat and cold, tactile (touch) experiences, etc. Participants should be able to move about in the area, taking in and responding to these stimuli. As the sensorium is planned, try to arrange it so that stimuli can all be taken account of as fully as possible.

Include: (e.g.) feeling, tasting and smelling of certain foods; experimenting with walking barefoot on differently textured floors; dressing in variously textured materials. Allow for such things as headphones for listening and a variety of sound effects and musical styles on tape (cassette) recorder; informal dress which will allow people to move about freely, sit or lie on floor or other prepared areas, and otherwise experiment with the surroundings. Providing blindfolds for all but two or three volunteers who will act as coordinators and guides during the sensorium can help strengthen sense perception and experiences. It would be ideal to record the activities via VTR (portapak preferably) for discussion the following class session.

INQUIRE

Touch Experience:

Did the touch experience arouse an emotions in you such as fear? Self-consciousness? A feeling of affection? Of security in recognition?

Considering that most of your communication as an infant was through touch, some knowledge of what your behavior was like in infancy would give you a time line into your personal communication history. Ask people who knew you as an infant whether you were breast fed? Whether you liked to feel people's faces? How you responded to baths and to water? What you did with stuffed animals and other toys? Were you held a lot? Hugged? Tucked in at night?

Taste Experience:

Were you able to recognize tastes? Did you need to smell and/or touch anything to 'get the full picture'? Did you let yourself simply enjoy the smells, or were you preoccupied with trying to find out what everything was? Were any tastes extremely pleasant? Harsh? Hot? Cold?

Did tasting experiences lead to remembering positive or negative experiences from your past? Find out from people who knew you as a child how you reacted to tastes then. Were you a picky eater? Did you ever have any unusual eating experiences?

Sound Experience:

Did things you heard seem louder than usual to you? Did you hear anything you had never heard before? What sorts of sounds did you find especially enjoyable? Unpleasant? Melancholoy? Exciting?

What sorts of things did you like to listen to as a child? How old were you when you first learned to talk? Or started to sing? Can anyone who knew you as a child remember what your first words were? Your fist sentence? Was yours a very talkative family? Did you sing together? Listen to music? What kind? Did your parents use 'baby talk' with you?

Sight Experience:

What was your first reaction to being blindfolded? Fear? Uncertainty? Feeling silly? How did the blindfold act as a handicap? As a help to using other senses?

Did you ever play at being a blind person as a child? 'Pin the tail on the donkey'? What was your favorite color? What color room did you sleep in? What was on the walls of the room? Did you draw or paint very often? Did you look at pictures? Magazines? Books? Alone or with other people? What do you remember of the sights of your environment as a child? Have things changed very much for you?

LAB

Communication Log

Keep a logbook for a day of the communication you are aware of initiating. Note who is involved, in what circumstances communication takes place, what you do in the various events, how you relate to other people, your purposes for participation, and the consequences of your participation. Note also in which situations you succeed in your purpose for communicating, in which you fail, and what measures you use to judge success or failure.

Event	Approx. time	Circumstances	How I communicated	What stimulus, if any, prompted me to communicate?

3

INQUIRE

How are were you of your actions in initiating communication? Would you judge your senses to be dull or sharp, based on the sensorium and on your log keeping?

What sorts of needs does your communication noted in the logbook fill? In which situations do you think seriously about your purposes in communication? Which communication situations seem to go on despite your interest or lack of it? In which do you participate because you need something? Which communication events in the logbook do you suppose you could have done without? In which events did your own listening or observing prompt you to communicate?

LAB

Solitary

Jane Kennedy (Harrisburg Nine), while in prison came to realize that her fellow prisoners did not understand sensory deprivation, and therefore, experienced solitary confinement as a dreadful punishment. Jane, as a nurse, understood the experience and set about compensating for the deprivation on the one occasion that she was confined in solitary. Then she taught other prisoners what it meant and how to compensate for it. The instruction continues to be handed down from prisoner to prisoner in the woman's federal prison.

Suppose that you or one of your friends faced the risk of sensory deprivation how would you propose to compensate?

If the class is dissatisfied with the proposals, consider what experts in your community could give you an opinion based on professional knowledge or personal experience.

INQUIRE

What could you do to sensitize yourself to your environment? What does your communication log suggest to your about sensory areas you personally need to sharpen? Do you think you are typical of your age group and community in your use and awareness of sensory stimuli? What would you say is your most used sense?

LAB

Awareness

One reason we fail to perceive much of the world around us is that the patterns we've developed are based on what we take for granted. We're all familiar with the phenomenon of not recognizing the presence of someone or something until that someone or something is missing or looks different. (The picture on the wall, for example, that remains unnoticed until it is found hanging crookedly.)

As a group, brainstorm, to list as many as possible of the things or persons in your environment that you tend to take for granted. Indicate techniques you could use to become and remain more aware of each of them. Suggest positive contributions such awareness could make to your life. Use the individual tally sheet below for future reference.

Person/item	Awareness techniques	Contribution to my life

INQUIRE

Why do you think that many of the items mentioned above are so often unnoticed without a special effort at being aware of them? What would you say is the main advantage to cultivating an awareness of the things and persons around us? How can such an awareness affect our communication patterns? Are there certain personality types, do you think, that are more likely to be aware of the surrounding environment? Or does it take a special effort for everybody?

DISCOVER

Communication, a basic life need, is as vital as the process of taking in food and water and oxygen. Imagine any living being from plant to man absolutely cut off from contact with everything outside itself. Of course, such a situation is impossible because of the interdependence of living systems on each other.

In communication, we relate to the world around us and we understand and relate to ourselves. We grow to recognize our strengths and weaknesses in relations to other persons. We give directions to our individual lives and to the efforts we engage in with others. This communication begins long before we can use and respond to words, and continues throughout our lives. Breast feeding, baby's bath time, fondling and cuddling—all influence that way a child thinks of himself.

INTERFACE

What do Simon and Garfunkel mean when they sing that 'the dangling conversations and the superficial sighs are the borders of our lives'? How many situations can you think of from your own everyday experience of dangling conversations and superficial sighs? Did you find any in your analysis of your communication logbook? Would you find any if you closely watched the communication atomosphere in your most favorite and least favorite classes today? In how many instances do you find yourself or other initiating communication without listening consciously to other people, or without observing their communication signals?

INTERFACE

How would your communication activity as a prisoner in solitary confinement differ from your communication in everyday life? What sorts of communication exercises did you find in your logbook which you would not find in the prisoner situation? Are there other ways of communicating besides through the use of words?

INTERFACE

Can you recall some situations in which you experienced feelings of isolation, of being out of touch with individuals or groups of people?

What steps do you sometimes take to get into contact with people you haven't seen for a long time? Why do you take such steps?

How can you tell when a friend or family member is looking for companionship and communication? What signs do you look for to know when persons prefer to be left alone?

Today we want people

INVESTIGATE

1. **Make** a chart of all the definitions of communication you can come up with. Indicate which ones come from popular everyday use and which ones are your own.
2. **Discuss**: 'This school would fall apart if its state of permanent communication breakdown were repaired.'
3. **Create** a visual collage of words and pictures to illustrate your favorite description of communication.
4. **Collect** a list of shared impressions gained in the Sensorium experience. **Invite** a psychologist or social scientist to discuss ways in which sensoriums are used.
5. **List** communication problems between you and your parents, or you and your best friend, or you and a particular teacher, etc.
6. **Investigate** the rise of touch museums for small children as appropriate means of early childhood learning.
7. **List** major conduct rules enforced in your school and **discuss** how each reveals attitudes toward communication.
8. **Observe** the kinds of objects used to decorate the walls in hallways, classrooms, the cafeteria, the auditorium. Do these objects reveal anything about the decorators' attitudes toward human relationships?
9. **Observe** a small child (age 2-4) at play and note how many of the child's actions and conversations are private in nature, as contrasted with interpersonal (between persons). What are some reasons for for this? **Ask** a pre-school teacher or educational psychologist to discuss communication patterns in very young children.

JOURNAL

Briefly analyze your own particular communication strengths and weaknesses, considering areas like reading, writing, listening, speaking, thinking, dealing with other people. In which areas do you feel relatively confident? In which do you feel a need for improvement? What do you hope to accomplish during this course?

**Believe me,
I know what it's like to
go without**

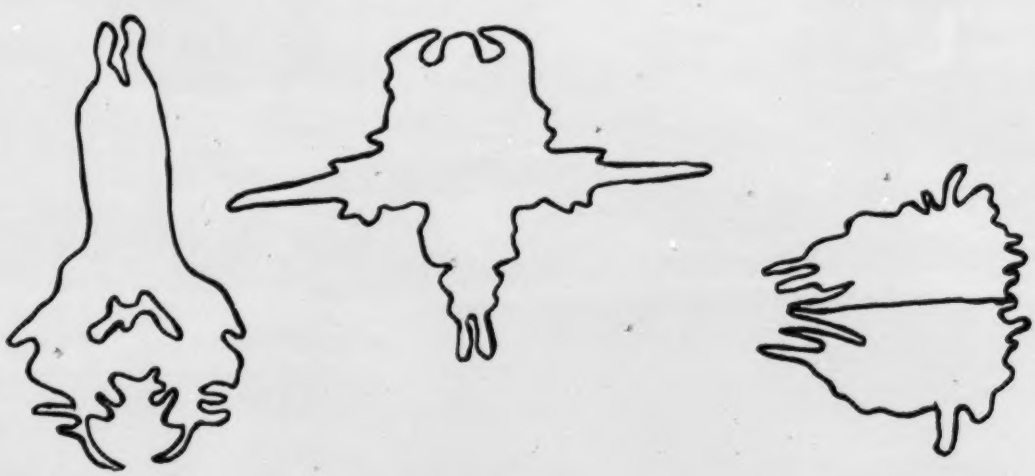
7

PROBE

How do we communicate within ourselves in response to sensory stimuli?

LAB

Below are three ink blots—but they could be anything your imagination will make them. Study them, and offer at least three interpretations for each of them.



INQUIRE

In interpreting the ink blots, do individual students begin to see the blots differently when they hear what others describe? How do prior experiences influence the way people see things? What does this say about the way we learn?

Prejudice and hostility can often arise out of mistakenly drawing boundaries around what people let themselves see and believe. What are some examples of this human habit? Where does communication fit into the picture?

LAB

Impressions

Plan an extended period of impression-writing: students and teacher listening to selections of contemporary music, especially mood pieces. Write or draw the feelings or images the music evokes. A sharing session could follow.

"A sweet young thing, on one, wants to speak to 'Poopsie.' And the wife, on three, wants to speak to 'Knucklehead.'"

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INQUIRE

What different sorts of moods were expressed in the drawings and writings which grew out of the listening period? What are some other experiences which many people can take part in and yet take different impressions from? Is it possible that the same experience might evoke different reactions in the same person given different times or circumstances? Why is this?

LAB

On the following page is a picture. What do you see in it? Is the woman old or young? Wealthy or poor? Haughty? Simple? Hard working?

INQUIRE

As in the secretary cartoon, how can one person be 'Poopsie' to one individual and 'Knucklehead' to another? What do such differences say about the origins of 'reality'?

Was it hard to get more than one perspective on the picture? Does this happen often in everyday experience? What might be some reasons for such difficulty? What sort of communicating did you do within yourself as you looked at the picture? As you tried to see it as other people were seeing it? Did one image endure more steadily than others? Can you think of one 'first impression' you formed some time ago, which has remained with you despite evidence to the contrary?

LAB

Viewpoint

This lab will be a take-off on the poem, 'The Parable of the Blind Men and the Elephant. Five blindfolded students will experience an 'elephant' (object selected by the teacher) and their oral comments will be taped and shared with the rest of the class—who will know ahead of time what the object is.

EXPERIENCE

The Parable of the Blind Men and the Elephant

It was six men of Indostan
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind),
That each by observation
Might satisfy his mind.

The First approached the Elephant
And happening to fall
Against his broad and sturdy back,
At once began to bawl:
'God bless me! but the Elephant
Is very like a wall!'

The Second, feeling of the tusk
Cried, 'Ho! what have we here
So very round and smooth and sharp?
To me 'tis very clear
This wonder of an Elephant
Is very like a spear!'

The Third approached the animal
And, happening to take
The squirming trunk with his hands
Thus boldly up he spake:
'I see,' quoth he, 'the Elephant
Is very like a snake!'

The Fourth reached out an eager hand,
And felt about the knee:
'What most this wondrous beast is like
Is very plain,' quoth he;
'Tis clear enough the Elephant
Is very like a tree!'

The Fifth, who chanced to touch the ear,
Said: 'E'en the blindest man
Can tell what this resembles most;
Deny the fact who can
This marvel of an Elephant
Is very like a fan!'

The Sixth no sooner had begun
About the beast to grope
Than, seizing on the swinging tail
That fell within his scope,
'I see,' quoth he, 'the Elephant
Is very like a rope!'

And so these men of Indostan
Disputed loud and long,
Each in his own opinion
Exceeding stiff and strong,
Though each was partly in the right
They all were in the wrong!

Lowrey and Johnson, 1942

INQUIRE

What patterns can you observe in the poem about the blind men? How many similar patterns seemed to be operating in the five blindfolded students' explorations of their 'elephant'? Can you find these patterns operating in politics? In education? In social life? In business? In celebrating national holidays? In dealing with environmental problems? In the way members of one age group deal with members of another?

DISCOVER

As we participate in communication we are continually taking account of 'reality' that is significant to us. But for each of us, reality takes a different form, since what each of us accepts as real or as important is a product of our own creating. Our internal (intra-personal) communication about reality is affected by various factors: environment, intentions, attitudes, expectations, mood and emotional climate, viewpoint or perspective, sensory accuity among others. Indeed, the world is different for each person. And so each blind or blindfolded person made sense or meaning for himself out of what he was unable to see, by relying on his other senses and relating past experiences to the 'elephant.'

EXPERIENCE

Point of view is often a determining factor in how we respond to stimuli. Consider the following quotes on a topic that has several strong 'sides' and many vocal proponents for each of these several sides.

> 'American women have the best time and the best life of any women in any time. We believe the housewife is the most important person in the whole world and we want them to achieve full dignity.'
>
> —Mrs. Jaquie Davison, national organizer of the anti-feminist movement group Happiness of Womanhood

> 'The libbers' movement is predicated on the myth that women are second class citizens, serfs, chattel. We are extremely well-treated. We have it going our way.'
>
> —Mrs. Phyllis Schlafly, chairman of the Stop ERA, mother of six, wife of a lawyer, who has a full-time housekeeper for her Alton, Ill., home.

'Women in the U.S. have the illusion of having a lot of power because they assume the status of their husbands. Women always need to be 'Mrs. somebody.' Girls are trained very early to find the 'right man' and men are taught to stand on their own two feet and become competitive. . . But the woman's liberation movement has never advocated tearing down motherhood or wifehood. It only objects to them being women's sole *raison d 'etre.*'

—Aileen Hernandez, former National Organization of Women president, formerly with the Equal Employment Opportunity Commission, quoted by Cynthia DeWitt in World of Women.

'We believe man is spiritually ordained to lead the home. In a love situation we think most decisions are made for the benefit of a woman.'

—Mrs. Jaquie Davison, San Diego, Cal.

'If men were responsible for their half of child-raising, there would be more awareness of the poor conditions (in day-care facilities) and something would be done.'

—Chicago child care task force worker, testifying before the U. S. Commission on Civil Rights.

'There're lots of stereotypes, and that's what's most exasperating. I'm not trying to be a guy. I just want more than a woman can earn. I want more for my children. . . . A lot of the women who hassle me (about my job) are content with their lives as they are. And they're afraid of change. Sex discrimination is so unfair. I think that bothers me the most.'

—Woman tool and die maker, divorced mother of three, quoted by James E. Murphy in the Milwaukee Journal.

'One woman, a registered stock broker, said she was working as a secretary to the manager of an investment house. She said she was promised a sales job in the company when one opened up. But when the chance came, she said she had the job three weeks when her boss told her the company had found a young man to take the job and 'my services were no longer needed. But because of my typing experience I could staff on in that job.'

Clerical worker testifying before U.S. Commission on Civil Rights.

'You have to be a superwoman to get a job men would fall into. They don't have to care for children.'

—Welfare mother testifying before the U.S. Commission on Civil Rights.

INTERFACE

Go back to your comments on the Lab: Awareness chart in the first unit. Has your awareness of some of the persons or items listed there improved? Did you consciously employ the techniques you suggested? Can you recall recently being made aware of some everyday thing through what seemed to be pure coincidence?

What new or fresh techniques used by teachers in classes you attend could you personally use to increase your awareness of yourself and your environment? How might such awareness be useful to you? Increase your enjoyment of life?

Did you ever carry out what you thought was an order or request, only to have some exasperated person say, 'But I told you . . .' Or how about the line, 'If that's what you meant why didn't you say so?' What are some reasons people say such things?

Find the report of a school game in the local professional press and compare the report to the story carried in your school paper. Talk to one of the coaches and one of the athletes on the team about the game. How do the versions differ? How are they similar? What does such a comparison show about the way individuals look at given situations?

Go back to your communication logbook for a moment. Can you find examples of talking simply for the sake of getting some reinforcement for the way you felt about something? For some feedback on an idea you had? For an indication about how people felt about you?

INTERFACE

What's your initial impression when you see somebody, a friend or a stranger, talking to himself? Have you ever been embarrassed to have somebody find you talking to yourself? Do you think there might be some value in talking out loud to yourself about ideas or situations? In letting off steam by laughing or shouting or muttering to yourself? Are you able to do this when you feel the need?

How often do you find yourself getting good ideas, or coming to understand something, as you 'talk it out' by yourself or with other people?

INVESTIGATE

1. **Discuss**: Since the things we understand and talk about are products of our experience, it is only natural to encounter some difficulties in getting to understand and feel completely at ease with radically different situations and life styles.
2. **List** as many as you can of the first impressions you have formed of people, which have been proven to be incorrect as a result of further contact. **Indicate** the sensory stimuli which prompted those first impressions.
3. **Describe** problems in your home or school that result from people not realizing the difference in their ways of responding to sensory stimuli.
4. **Discuss**: Leonardo DaVinci wrote in his *Notebooks*, 'It should not be hard for you to stop sometimes and look into the stains of walls, or ashes of a fire, or clouds, or mud or like places in which . . .you may find really marvelous ideas.'
5. **List** as many examples as you can of experiences you've had which bear out DaVinci's comment.
6. **Select** stories from the list of titles below and read them to see how different writers' points of view affect your experience in reading their stories.
7. **List** as many as possible of the actions people perform without being aware of them. Suggest possible reasons for the actions.
8. **Study** the various points of views reflected in the comments on the Equal Rights Amendment. What factors do you think stimulate these comments? **List** other factors which might stimulate different sorts of comments.
9. **Discuss** the comments on the ERA you find most expressive of different backgrounds and different life experiences. **Indicate** a.) which comments you would like to more fully understand, and b.) whose experiences would help you to understand them.

JOURNAL

Jot down the ideas you would most like to remember about this unit. The following may be a good reflection starter: Talking to myself is valuable because . . .

PROBE

How do we communicate *within ourselves* about our perception?

people who know the difference

EXPERIENCE

To Look at Anything
—by John Moffitt

To look at anything,
If you would know that thing,
You must look at it long:
To look at this green and say
'I have seen spring in these
Woods,' will not do—you must
Be the thing you see:
You must be the dark snakes of
Stems and ferny plumes of leaves.
You must enter in
To the small silences between
The leaves,
You must take your time
And touch the very peace
This issue from.

—from his volume, *The Living Seed,*
Harcourt, Brace, Jovanovich, 1961

"It started out as a suicide note. Then I corrected the spelling of a few words; rearranged a sentence or two; became interested in the style; developed plot lines and added suspense; inserted a few flashbacks to my miserable childhood and, of course, many bedroom episodes from my formative and adult years. Never once did I dream I would wind up talking to you about subsidiary rights."

John Ruge, *Saturday Review*, 1970.

A story in the *Chicago Daily News* tells of an assembly worker who fell to his death from a second-story fire escape door at the factory. Police reported that apparently the victim, accustomed to taking a rest break on the fire escape, hadn't noticed that the fire escape had been removed for repairs.

Chicago Daily News, Dec. 12, 1953; p. 12

Generations have trod, have trod, have trod;
And all is smeared with trade; bleared, smeared with toil;
And wears man's smudge and shares man's smell: the soil
Is bare now, nor can foot feel, being shod.

–from *God's Grandeur* by Gerard Manley Hopkins

A new kind of awareness!

PROBE

How do we communicate *within ourselves* about our perceptions?

LAB

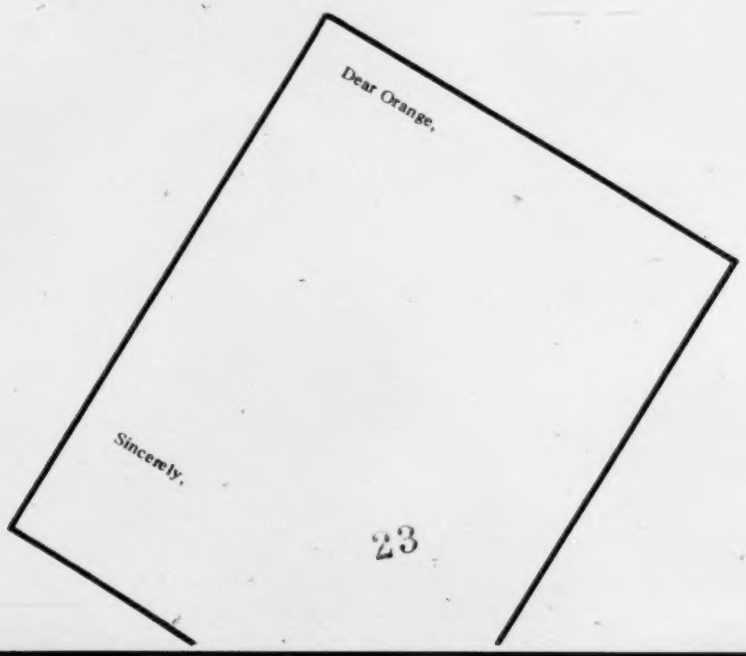
Orange

Awareness can often be heightened when we 'play games' with objects of everyday experience. The following exercise, like several others in this worktext, invites such game playing for the sake of increased awareness of relationships with objects in our environment. The Lab can be done individually or in groups of five to eight.

Take an unpeeled orange. In silence, look at it. 'Get to know' that orange. Notice its shape, its color, its texture. Pick it up and feel it, with your eyes closed. Smell it. Roll it about on the table or floor and watch how it moves. Now begin to peel it very slowly. Breathe in the odor of the orange. Notice how thick the skin is? how easily the skin comes off; how the juice from the skin gets on your hands.

Very slowly, eat the orange, section by section, with your eyes alternatively closed and open. Is there any difference to your full appreciation of the orange with closed or open eyes? Think of how you might describe the taste of your orange for someone who has never eaten or experienced an orange.

Write a short essay or poem about your orange. Or write a short, friendly letter to the orange, apologizing for what you just did to its beautiful skin.



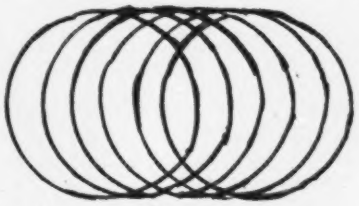
INQUIRE

What was your initial reaction to trying to 'get to know' your orange? Do you usually notice all the aspects about a piece of fruit that you did in this exercise? Did you talk to yourself throughout the exercise? Out loud? Did you find out anything about yourself as you explored the orange? How did you fee about sharing your ideas and thoughts about your orange with other students?

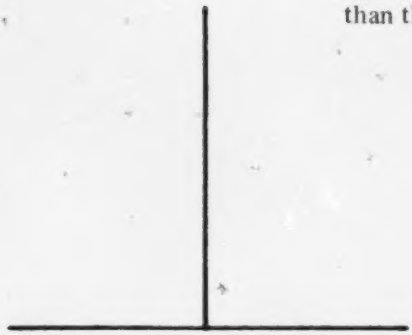
LAB

Study the pictures below and then try to answer the questions below.

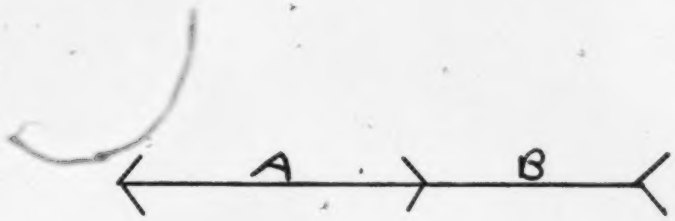
Is the hat as tall as or taller than the width of its brim?



Which is the front of the coil?



Which line is longer, the vertical or the horizontal?



Which line is longer, A or B?

Winthrop **By Dick Cavalli**

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INQUIRE

Were your responses to the questions the same as those of other students? If they differed, how? Were the pictures the same for everybody? Did you all communicate within yourselves in the same manner about the pictures?

How did first impressions influence the way you saw the pictures? Did it make any difference when you heard the reactions of other class members? How did you come to answers for the questions?

LAB

Seeing is believing?

Below are two other pictures, followed by statements about each. You are asked to read each set of statements and referring back to the related picture evaluate the statements carefully, **based on information offered by the picture**. Answers will be T (true), F (false) and ? (questionable). Answer questions in numerical order, and do not go back to change or fill in answers. You may refer back to the pictures as you go along.

Picture A

Picture B

Picture A

1. The man's car ran out of gas.	T	F	?
2. The man has siphoned gas from another car into the can and is now using the gas to fill his own tank.	T	F	?
3. It's summer.	T	F	?
4. The man is hot and tired.	T	F	?
5. The incident takes place in a poor, rural area.	T	F	?
6. The man's son is eating a cookie.	T	F	?
7. The car is relatively new.	T	F	?

Picture B

1. The teacher in the picture is very young.	T	F	?
2. The teacher believes in a very free and informal classroom.	T	F	?
3. The students are attentive and interested in the teacher's remarks.	T	F	?
4. The class contains more male students than female students.	T	F	?
5. The class is taking place during the summer.	T	F	?
6. The class procedures are being observed by the older teacher standing in back of the room.	T	F	?
7. The floor is carpeted.	T	F	?
8. The teacher prefers to talk rather than write on the blackboard.	T		?

INQUIRE

Why did you draw the inferences you did about the two pictures? What about inferences about the earlier two pictures? Does past experience influence how we communicate within ourselves about what we read and what we perceive in other ways? Do experience and feelings lead us to draw conclusions about ourselves?

What sort of intrapersonal communication do you think occurs inside the person who is ignored, snubbed by the group, isolated because of age, race, handicaps? Do people convince themselves of their own supposed inferiority?

DISCOVER

Study, contemplate nature, experience pain in the little toe of your left foot, or fall in love with somebody who may not even know you exist: you're in communication. As the sensorium experience demonstrated, even though you're alone, not communicating verbally with another person, you're in communication with the world inside your head and out there. Your ideas of what door and doorknob signify have developed through a process of paying attention to and acting upon your interpretation of what's 'out there.'

It might be helpful to look back at communication and your communication logbook from four different levels: communication within yourself (intrapersonal); communication with another or others (interpersonal); communication in groups; and mass communication (involving technology). It will become evident throughout this worktext that the levels of communication are not completely separate-able. Interpersonal includes intrapersonal; group communication includes intrapersonal and interpersonal; and mass communication builds on the other three.

INTERFACE

Science and math do not encourage connotative or subjective (internally processes) interpretation of the senses. Do your math and science classes have a climate that encourages or discourages you from making inferences about the lab experience? What about social studies classes?

How often do you carry on a conversation with yourself? What kind of intrapersonal communication is going on while you decide what gift to buy or which pair of slacks to choose? Do you ever write poetry or fiction for your own exclusive use? Do you keep a diary? Do you daydream? Make plans? What sort of communication is going on in you right now? Are you communicating with this book? With the author? With yourself about what you see on the pages?

Does intrapersonal communication seem to be considered important at school? What sorts of climates exist at school of intrapersonal communication? Is it threatening? Passive? Highly stimulating? What about the climate you experience at home? In a church? In a library? In a memorial park or cemetery?

Keep a logbook of your communication activities for a day or two, paying special attention to time you consciously make inferences, as well as times in which you find yourself unconsciously drawing inferences you can't support.

Have you recently talked yourself into or out of a good or bad situation? Into or out of making a difficult decision? What kind of communication was going on inside of you in the process? Did you write anything down? Use anyone as a sounding board? Talk to yourself? Sing? Play music?

INTERFACE

Everytime you think, remember, deal with and give meaning to inanimate and non-human objects as well as to human objects 'out there' who are not necessarily paying attention to you, communication is going on. How many examples of this did you find in your two logbook exercises. How many situations were completely personal? How many involved other people? Do you think you have, in your log, a pretty accurate picture of you-in-communication? Are you always conscious of communication?

What sorts of inferences do teachers need to make about a group of students? What dangers do you see in the making of these inferences? How practical would it be to question every assumption before acting upon it?

INVESTIGATE

List everyday situations in which you need to make assumptions and inferences in order to get along.

Review an evening's worth of TV commercials and try to determine what types of internal communication the advertiser was hoping to excite inside the viewer.

Develop a greater awareness of an individual in your family by ovserving and trying to see that person in ways you've not noticed before. Is the change in you or in the person you're observing? **Describe** the change.

Describe the internal communication evoked by five or six magazine advertisement displays.

Select a film you've seen recently after reading the novel from which it was adapted. Explain any discrepancies between the film maker's presentation and the picture you had in your head as a result of your reading. **Describe** ways in which your reactions to the film changed after or as you talked about it with friends.

Suggest eight or ten steps individuals could take to avoid problems you see related to inference- and assumption-making.

Define what you mean by the word 'real.' Use any media you think necessary.

JOURNAL

PROBE

How has our past experience (or becoming) affected ways we talk to ourselves about our perceptions?

Nancy By Ernie Bushmiller

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WHEN I WENT TO SCHOOL

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LAB

Hoke's Mental Test for Parents

Instructions: Fill in the blank spaces with the appropriate words. The first letter of each missing word is given to suggest the right word.

The problems which confront p_____(1) in raising ch_____(2) from in_____(3) to adult life are not easy to s_____(4). Both f_____(5) and m_____(6) meet with many d_____(7) in their concern for satisfactory pro_____(8) from the e_____(9) stage to later life. It is important that young ch_____(10) should have plenty of s_____(11) and good f_____(12) for healthy growth. B_____(13) and g_____(14) should not occupy the same b_____(15) nor sleep in the same r_____(16). They are often afraid of the d_____(17). Bad ha_____(18) can be avoided by intelligent c_____(19). We must ourselves set a good e_____(20) if we expect to get satisfactory results later on. Free access to m_____(21) and w_____(22) in their immediate neighborhood will help young p_____(23) to solve the problems of ad_____(24.).

Answer key in back.

INQUIRE

How strong a role did your expectations about the test being for parents play in influencing the words you used to complete the test? Can you think of instances in which stock phrases are used so frequently that they let you know what is going to be said before it is said?

After comparing your answers to the Hoke's Mental Test with those supplied by your teacher, consider: what made you choose different words, if you did? Is it possible to 'set someone up' for the kinds of responses you want her or him to make, simply by the types of words you use?

LAB

Processes

Intrapersonal communication involves making sense out of the things you see, hear and pay attention to. If you want to go outside you (1) look for the door, (2) approach th door, (3) grasp the door knob or push on the door, (4) open the door, (5) walk out. If there are stairs you take them into account, often not consciously. In each step of the process of going outside you participate in communication: you take something into account for some purpose.

Describe the steps you need to take to stop a car you're driving; to dive into water; to wash your face; or to perform some other everyday activity.

INQUIRE

How satisfactory was the description of going outside, given above? What aspects of the process needed further explanation? Why do people frequently experience difficulty in trying to describe simple everyday processes? Does our familiarity with an activity or movement make us unaware of it? How easy or difficult was it for you to describe the process you did? Did you find gaps in the descriptions other students gave?

LAB

Personal Inventory

Assess your intrapersonal communication habits using the following categories as guides. Add or change categories as you see the need.

Things I want to do some day

Things I'd never want to do

People I admire

People I fear or dislike

Things I fear

Habits I'd like to acquire

Accomplishments I'm proud of

Communication patterns
I'd like to change

Things people have told me
about myself as a communicator

INQUIRE

Is a personal inventory such as the one above something people usually write out? Or is it more often just thought about sometimes? Is there any value in writing out the answers to questions like those contained in the inventory? If so, what is it? Has past experience made you shy about writing down accomplishments you're proud of, or the great things you hope to accomplish? Why do you think it's sometimes hard for people to share the good things about themselves with other people? What role do expectations have in making this sharing difficult?

LAB

Decision in Crisis

Select class volunteers as high school principal, student leader, school newspaper editor, all three of whom will assume these roles for the duration of the lab.

This lab will take about four days, and will involve as much participation by non-class members as you want to promote. It requires of the principal, student leader and editor careful processing of information and, of the entire group, careful attention to the way this information processing goes on.

The setting. Your school faces some rather crucial days, regardless of what decision is made. The school has a serious and expanding drug traffic problem. Local law enforcement authorities ask you, as principal, to give narcotics agents free access to examine student lockers.

Your senior high school, grades 10-12, has a student population of 3,726, and is one of the largest in a city of 980,000 people.

Two nearby senior high schools, also troubled by heavy drug traffic, have permitted frequent, unannounced visits and locker inspections by narcotics agents, but only when there were specific students under surveillance. At one of the schools, minor disturbances have broken out in protest against the on-campus agents.

To the principal. Parents have approached you, insisting that you take steps, however apparently drastic, to save their children from drugs.

The local ACLU has said it opposes such surveillance tactics, but no actual ruling exists to forbid them.

It's Monday. You feel you must make a decision by Thursday morning since you want to meet with the school board and parents' group Thursday night, and make some formal announcement to the students at their weekly general assembly Friday morning. Student leaders know that you are considering some action. The campus newspaper and radio news staffs have already approached you with questions about what action you plan to take, and you've had to go with 'no comment.'

Suggested approach. Make an initial assessment of the problem, and how you think you want to proceed in your decision-making. List people whose experience you may want to tap for help in considering the situation and verifying your feelings about the problem.

Each day, put on paper the kinds of thoughts you've been having:

pros and cons
personal preferences
recognized personal biases which might influence your decision
fears or hopes for the situation
individuals whose opinion of your decision you fear (or respect)

Do this on-paper thinking privately, but prepare to share it with the rest of the class each day. A brief summary of your thoughts might be compiled by class members as a running tally of the intrapersonal communication processes going on in the decision-making effort.

On the fourth day, discuss the deliberations, using the **Inquire** as a starter.

INQUIRE

What was the major change which occurred in your mind in the course of this lab? Did you find yourself in any uncomfortable positions at any time during the week? Who or what helped most in resolving your doubts as to what directions to take? Were you completely satisfied with your decision? When you are called upon to make an important decision on your own, with many persons observing and probably criticizing your decision-making, what pressures are put on you? Are they from inside? From outside? From both?

DISCOVER

The meanings we have for things grow out of our experience. So a child who have never seen a cow will have limited if any meanings for the word c-o-w. In dealing with people of different cultures or backgrounds we can't assume that the pictures in our heads are the same ones developing inside the heads of others we are in communication with.

Offer fried grasshoppers to one person and he'll think, 'Yes, fine delicacy!' Another will refuse politely and hurry off toward the bathroom. Another might hesitate, perhaps close his eyes, swallow bravely, and gulp one down—only to come back for more. 'Gee, I didn't know they were so good. Just the thought of grasshopper, you know.' As we go about the process of taking things into account and creating our realities, we develop our own meanings and interpretations for things. Meaning, we can say, is in **the sense we make of things, persons, and events.**

INTERFACE

How has your previous experience influenced your choice of friends? You plans for the immediate future? Your career considerations? The clothes you buy and wear?

It has often been said that people 'learn by experience.' Can people also learn, through experience, **not** to learn? Can you think of any examples from your own life? From recent situations in school?

Do you think there's any truth to the adage 'Nothing succeeds like success'? Why or why not? Cite instances from your own experience, or that of friends. Can you think of any groups for which this adage might be more true than for others?

INVESTIGATE

Define what you mean by the term "experience."

Find examples of how people's childhood experiences influenced their outlook on life positively or negatively.

List as many examples as you can of minority groups who are making efforts now to remedy the injurious past experiences of members.

Compile a list of class members' favorite foods and find both the reasons why those foods are favorites and the percentages of class members who don't like the foods, along with reasons for their dislikes.

Discuss reactions to the following: 'People who succeed in anything succeed because they are determined to succeed and care enough to put forth the necessary effort. . You **can** succeed if you want to.'

Invite someone to discuss how he or she chooses words (in preparing a speech or writing a commercial or planning a sermon.) How does the choice differ in relation to different audiences?

Ask a businessman to discuss the following points: What makes prospective employers look for particular traits or habits in job applicants? What are these traits or habits? What sorts of individuals can be expected to get early promotions? What kinds of persons are looked for for management positions? What kinds of persons are sought for more routine or menial work? How do prospective employees communicate their own self-concept to the individual doing the interviewing?

JOURNAL

Suggestion—

In decision-making situations, I find myself . . .

I'm finding it easier (or harder) to loosen up and talk things out with myself . . .

PROBE

How is our communication within ourselves affected by our sense of who we are?

EXPERIENCE

'Blacks must develop their own image. To the white boy, Garvey was a failure—to us he was perfect for his time and context. To the white boy, Malcolm X was a hate teacher—to us he was the highest form of Black Manhood in his generation.'

—Maluna Ron Karenga, 'The Portable Karenga,' in *The Black Revolt*, Floyd B. Barbour, ed., New York: P. F. Collier, 1968, p. 192

Fred Kwesi Hayford, a Ghanaian diplomat, wrote of his encounters with New York City:

'Naive as I was, I kept hoping that someone in the crowd would kindly relieve me of one of my suitcases. I thought that what held in Ghana would also hold in New York. But no one even looked at me, let alone offered to help. I had been taught in school that in Western societies men always vacate their seats in buses and in public places for women, and that it is men who carry heavy luggage. At the terminal, however, many women were carrying suitcases in one hand and pushing others with their feet. If people would not come to the rescue of a woman, what made me expect they would rescue me?

'As I made my way through the crowd, several people bumped rudely into me. No one stopped. No one said, 'I am sorry.' They just walked away as if nothing had happened. I tried to ask people for directions out of the terminal into the street, but they looked at me suspiciously and walked away. For about half an hour, I circled around the terminal, unable to make my way into the street. Again, I displayed my total ignorance of American life. I approached a man who was selling hotdogs and asked him if he would kindly keep an eye on one of my suitcases while I carried the other one into the street for a cab.

'He gave me an angry look. In Ghana, it would be risky to make such a request to one of the people just sitting there, but Ghanaians who own shops and stalls in railway and bus stations are used to travellers leaving their luggage in their care.

'I turned to a middle-aged Black woman . . . she . . . walked with me into the street.

'On our way out, I half expected she would offer to take one of the suitcases! She did not. I was so used to kindness that I was really expecting too much from people . . . . She led me to the street where I hailed a taxi, and even gave the cab driver the address of the Ghana Consulate.'

After about a month in New York City, the diplomat realized he had no friends in the city.

'There was nothing that I needed more than meeting some Americans and talking to them. I smiled at people. I tried to make conversation with strangers, but people looked at me suspiciously. I even discovered that the people who said, 'Good morning' to me when they entered the hotel elevators were all foreigners who were used to greeting strangers.'

He was troubled by the American system of giving change in the stores:

'In Elmina, no one ever counts money into anyone's hands. The theory is that such action impoverishes the person into whose hands the money is being dropped. In New York, every restaurant cashier and every store assistant counted the money into my hands. How, I asked, could I make these people understand, without their considering me superstitious, that one simply does not do that? . . . I also wondered why everyone seemed to hand me things with the left hand. In Ghanaian society this is considered most disrespectful but in New York people did so without blinking their eyes. I learned that the New Yorkers did not mean to insult me. It was that I was dealing with people of a different cultural background.'

And his relationships with Americans were limited because of problems Americans had just living:

'Meaningful friendship with Americans are few and far between, Americans . . . are so caught up in making money for taxes, medical and legal bills, and keeping up with the Joneses that they have little time for the friendship the Ghanaians seek when they try to break away from their own group.

'The Americans mean well, but unless a foreigner understands their problems he ends up thinking that they are an unfriendly people.'

–Fred Kwesi Hayford, *Inside America: A Black African Diplomat Speaks Out*, Washington, D.C.: Acropolis Books, Ltd., 1972, pp. 27-8ff.

INQUIRE

Do you think that the diplomat's concept of who he was differed with his environment? What kind of self-concept do you see displayed in each of the persons Hayford describes? Might each of these persons in actuality have some different idea of himself, and perhaps give a perfectly logical and self-complimentary explanation of why each responded to the diplomat as she or he did? What would you think such treatment would do to the self image of a very timid person? Of a person with an extreme inferiority complex? Of a person with a strong superiority complex? Of a person who took pride in being anti-American?

LAB

Conjugations

Bertrand Russell, on a British Broadcasting Company program called the Brains Trust, gave the following 'conjugation' of an 'irregular verb':

I am firm. You are obstinate. He is a pig-headed fool.

The *New Statesman and Nation* quoted Russell and held a contest, asking readers to send in 'irregular verbs,' offering prizes for the best of them. The following are some of the published entries.

I am sparkling. You are unusually talkative. He is drunk.

I am righteously indignant. You are annoyed. He is making a fuss about nothing.

I am fastidious. You are fussy. He is an old woman.

I am beautiful. You have quite good features. She isn't bad looking if you like that type. if you like that type.

–adapted from S. I. Hayakawa, *Language in Thought and Action*, pp. 95-6.

Conjugate the following:

I am not the world's best dancer.

I believe in being honest.

I tire easily.

I'm a bit shy around strangers.

I don't play cards for blood.

I'm a careful driver.

I like colorful clothes.

I keep my locker neat and tidy.

I make the most of my good looks.

INQUIRE

Is it easier or harder to make complimentary statements about our own personality traits than about the personality traits of other people? As you conjugated the verbs did you find yourself making comparisons between yourself and actual persons? Do you think that such conjugation activity can have a value in developing one's self-concept?

LAB

Frame of Reference

This time consciously choose persons or groups for comparison as you complete the following chart; make at least three comparisons for each set of traits.

I AM	IN REFERENCE TO
rich or poor	
young or old	
good or evil	
stupid or intelligent	
attractive or unattractive	
abnormal or normal	
lucky or unlucky	
weak or strong	
big or little	
popular or unnoticed	
athletic or unathletic	
trim or heavy	
responsible or irresponsible	
poised or clumsy	

INQUIRE

Does it make a difference, in each set of traits, with whom you are comparing yourself? How does your frame of reference, your way of seeing and evaluating things and persons, affect your way of looking at yourself? How does your way of looking at yourself influence your way of looking at your environment? Your choice of electives each semester? Your choice of clothes to wear to school? At home? On a date?

LAB

Faces

Look at each of the faces below and tell how you would probably respond initially to each person.

Wait a minute!

Wait a minute!

Wait a minute!

Wait a minute!

Wait a minute!

INQUIRE

Does your response vary with the different facial expressions? Why or why not? How do people's approaches to us influence how we respond to them? Could you draw some comparisons to voter responses in local and national elections? To the popularity of some singers and performers or product brands over others?

Valuing

LAB

We might say that differences in the values we hold come from differences in how the world exists for us. The chart below carries a beginning list of things people value or feel strongly about, positively or negatively. Add to the list, subtract from it, as you wish. Then rank your feelings about those items according to the scale provided.

Item	Strongly for	Moderately for	Neutral	Moderately against	Strongly against
cigarette smoking					
socialized medicine					
capital punishment					
church membership					
sex before/without marriage					
having children					
college education					
divorce					
free abortion					
high school sports					
strict drug laws					
busing for school integration					
your present local government officials					
present national government officials					

INQUIRE

Which of the items do you have strongest **feelings** (as contrasted with **opinions**) about? What personal experiences brought you to your present position? How do you feel and react when friends or acquaintances attack the position in your presence?

DISCOVER

When we engage in communication within ourselves and find meaning for the world in which we find ourselves we are also continually making choices. And these choices are directly influenced by what and how we anticipate for our future, and by the kind of mental image we have of ourselves. This mental self-image develops strongly in early childhood. But in teenage years, it is challenged and tested amid peer group climates that are isolated and that cause teens to dwell in a kind of teenage ghetto. At the same time, peer groups are important in the developing self-image of teenagers, and often influence strongly the individual's discovery of who she or he is. And all of this discovery is set within the context of communication, intrapersonal and interpersonal, as the next sections will consider.

INTERFACE INTERFACE

What recent contacts have you had, with new people in the neighborhood, new teachers, a prospective employer, a new date, members of a political group, in which how you felt about yourself in relation to the person(s) influenced the way you approached the contact?

In what ways are you developing yourself according to what you think is expected of you? In which ways are you allowing yourself to discover what you can become? Are there difficulties in making such distinctions? Why?

Are there any 'communication gaps' within your home or school community? Can you cite any self-concepts held by group members which might encourage such gaps?

Analyze your school environment to discover what habits and traditions there would be confusing or troubling to an outsider, especially a person from another culture. Are these traditions the products or legislation or regulations by the administration? Or were they in response to student preferences? Are they altered to fit changing needs? How are alterations made?

Winthrop

By Dick Cavalli

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INVESTIGATE

Collect examples of jokes and cartoons which demonstrate the power of the put-down. The Winthrop cartoon is just one example.

Compile examples of prominent people who acknowledge the strong influence of some person or persons as a major factor in their present successful position. **Try to find out** how the influence of the person or persons related to the prominent individual's self-concept.

List examples of individuals or groups within your school or community whose present condition is related to public or majority negative reaction and opinion.

Discuss: 'If I accept the other person as something, fixed, already diagnosed and classified, already shaped by his past, then I am doing my part to confirm this limited hypothesis. If I accept him as a process of becoming, then I am doing what I can to confirm or make real his potentialities.'

—Carl Rogers, 'The Characteristics of a Helping Relationship,' *Personnel and Guidance Journal*, Sept. 1958.

A label or description can be self-fulfilling, **Discuss** the effects of such labels or statements upon the individuals concerned: 'You've always been a loser and you always will be.' 'You'd probably do OK as a handyman or a plumber.' 'Sydney is so dumb!' 'Well, it's OK, none of your brothers were very bright, either.'

Research and compile examples of self-fulfilling prophecies in education, health, politics, social sciences and other areas.

List specific examples of ways in which commercial products are marketed through careful and clever attention to consumers' conscious or unconscious self-images.

JOURNAL

Suggested topic: A few good things I've recently learned about myself that I'd be able to share with close friends.

Answer Key to Hoke's Mental Test for Parents

1. poultrymen
2. chickens
3. infancy
4. solve
5. farmer
6. merchant
7. difficulties
8. progress
9. embryo
10. chicks
11. sun
12. feed
13. birds
14. geese
15. barnyard
16. roost
17. ducks
18. hatchings
19. candling
20. eggs
21. meal
22. water
23. pullets
24. adolescence